

ΦΙΛΑΛΛΗΓΙΑ.

OR, THE

Grand Characteristick
VVHEREBY A MAN
MAY BE KNOWN TO BE
CHRIST'S DISCIPLE.

Delivered in a SERMON at *St. Paul's*,
before the Gentlemen of *WVilts*. Nov. 10. 1658.
It being the day of their Yearly Feast.

By THOMAS PIERCE, Rector of *Brington*.

Philo Judæus περὶ Δικασμ. p. 557.

Παρεπλήσιον ἑλὲν ἄνδρες ποὶ διὰ δ' ὧσι, ἢ χαλεξέμενοι.



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ATLANTA

1870

W. H. BENTLEY

300 N. 1st St.

Atlanta, Ga.
March 1st 1870

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 28th inst.

and in reply to inform you that the same has been forwarded to the proper authorities.

Very respectfully,
W. H. Bentley



To all my very much Honoured Friends
 and Countrymen,
 The respective Natives of the County of WILTS.
 More especially,
 To those of the late Solemn-Meeting.
 And in particular,
 To the worthy Stewards of the Feast.

My Deare Countrymen,



Here present you with a *Discourse*,
 which by a threefold Title you
 may properly call *Yours*. There
 having been nothing but *your In-*
treaty, (which with *me* shall ever
 obtain the force of a *Command*) in a just con-
 formity to which, it was both *pen'd*, and *preach-*

The Epistle Dedicatory.

* 1 Thes. 1. 3.
† Mat. 5. 9.
μακάριοι οἱ
εἰρηνοποιοί.

* εἰ τις δο-
κᾷ θεῖος
εἶναι, &c.
Jam. 1. 26.
† θεοσμία
καθαρὰ καὶ
ἀκίαντος,
Jam. 1. 27.

* νόμος βασι-
λικός.
Jam. 2. 8.
† Gal. 6. 7.
* Mat. 7. 2.

† κατακαυ-
χᾷται κρι-
σθως.
Jam. 1. 13.
* Ibid. and
Mat. 6. 14, 15.

ed, and is now committed to the *Presse* too. Next to the reverence which I bear to the *work it self*, (I mean, *The * labour of Love*, and the † beautifick office of *making peace*,) which cannot chuse but carry with it its own *Reward*, I was chiefly incouraged to the enterprize in which you were pleased to engage me, by your being so much at *unity* amongst *your selves*, & so Religiously intent on the good of *others*. For in how *many* things soever there may be a * *seemingness of Religion*, I am sure its † *Purity* consists in these *two*, *The Relief of the needy in their afflictions*, & *the keeping of ones self unspotted from the world*. For the taking of *both* into *possession*, I think I cannot direct to a better course, (either for *brevity*, or *clearness*,) then that we *measure* and *deal out* our *Love* to *others*, by that natural *proportion* we commonly beare unto *our selves*. This being the *scope* of that * *Royal Law*, to which as many as are *Christians* must needs be *subject*. I say they *must*, so much the rather, because † *whatsoever a man soweth, that shall he reap*. And *with what measure we * mete, it shall be measured to us again*. As tis the *mercy* of good men, which is said to † *triumph over Gods Judgement*, so there is *judgement* * *without mercy* for them that *shew little or none*.

This I desire may be considered by a peculiar sort of professors, who *hate* and *persecute* their *Neighbours* under colour of *Devotion* and *zeal* to *God*. As if it were not sufficient, simply to *break Gods Commandements*, unless they be *broken against each other*. For if the *same God* that saith, [*Thou shalt not worship a graven Image*] doth also

say

The Epistle Dedicatory.

say in the same instant, *Thou shalt love thy Neighbour as thy self,* | Then sure to persecute a Neighbour, in pretence of affection and love to God, is to take up the *second Table* in anger, and to dash it in pieces against the *first*. And what is that (in effect) but to make the *Law* its own Transgressor? Such men are told by an Apostle, *That they deceive their own hearts,* and feed themselves with such hopes as will but nourish them to destruction, whilst they imagine that † such Religion will ever stand them in any stead. And to shew them the thickness of that Fallacy, which (by the Sophistry of the Flesh) they are made to impose upon themselves, was not the least of those ends, at which I levell'd my Meditations. For no sooner was I invited to entertain my dear Countrymen, with the first and chiefest Course in a Feast of Love, but straight I reflected upon the Character which Christ had given to his Disciples, just in the Close of his Farewell * Supper, (which was indeed a † Love-Feast) by which they might certainly be known to be truly His. I knew the Character of a Christian was to be sought most fitly from Christ Himself; And that Love was that Character, which Christ had left upon Record. Not such a Love of one another, as was the * Ravenous Love of the Scribes and Pharisees, wherewith they lov'd the Widows Houses, so far forth as to devour them, and † eat them up. Nor such a † cruel kind of Love, as was that of the * Canibals in Herodotus, who glutted themselves with the flesh of men, because they lov'd it as well as Ven'son. For when professors

are

* ἀπατῶν
καρδίαν,
Jam. I. 26.
† ματαιός
θρησκεία.
Ibid.

* Joh. 13. 1, 2.
† Vers 4, 5.
14, 15.
* τὸ ἔσθαι
γύμναι ἀσ-
ταγῆσι.
Luk. II. 39.
† κατεδίετο
τὰς οἰκίας
τῶν χηρῶν.
Luk. 23. 14.
* Prov. 12. 10.
* ῥύμωσι
ἰσχυροῦς
τοῖς ἀν-
θρώποις
χρῆσαι.
Herodot. in
Melpom.
cap. 16. p. 233.
Confer ejus-
dem. Lib. I.
c. 73. p. 30.
& c. 119. p. 61.

The Epistle Dedicatory.

† ἀλλήλους
διδάσκετε καὶ
κατεδιδέτε,
Eph. 5. 15.
* Psal. 53. 5.

† ἐρριζομένοι
ἐν ἀγάπῃ.
Eph. 3. 17.
* Mat. 7. 16, 17
† Rom. 11. 19.
* Joh. 15. 1.
† Quod tibi
non vis fieri,
alteri ne fece-
ris.

† πάντα ὅσα
ἀνθρώποις.
Mat. 7. 12.
Luk. 6. 43.

* Rom. 15. 1.

† ἐν σοφίᾳ
πειθαρχεῖτε.
Colos. 4. 5.

are transported with such an *unnatural* kind of *Love*, as gives them an *Appetite* to † *bite* and † *de-vour* each other, (as the Apostle speaks to the *E-phesians*) or to eat up *Gods* people as if they would eat *Bread*, (as the * *Royal Prophet* thought fit to phrase it,) It hath a tendency to nothing, but *mutual Ruine*.

Whereas the *Note* of distinction, whereby to know a sincere and a solid *Christian*, is such a *divine* kind of *Love* as tends to unity and peace, and so (by a consequence unavoidable) to *mutuall safety and preservation*. If we are † *rooted* and *grounded* in such a *Love* to one another, as was the *Love* of *Christ* unto us all, we shall be known by the * *fruit* we bear, to have been † *graf-ted* into *Him*, who is indeed the * *true Vine*. We shall not only do to * *no man*, what we would that *no man* should do to us, (which was the motto a *Heathen Prince* would needs have carved in all his *Plate*) But † what we wish that *All men* would do to us, we shall earnestly endeavour to do to *all men*. We shall love them for *Gods* sake, whom, for their own sakes, we cannot love. If we are merely weak *Brethren*, we shall manifest (by our meekness) that we are not *wilful*. And if *strong*, we shall * *bear* the *Infirmities* of the weak. We shall walk in † *wisdom* to-wards them that are without, (I mean the ene-mies of *Christ*, both *Jewes* and *Gentiles*.) That we may neither be in danger of being corrup-ted by their *secular* and *senshall* bairs; nor heigh-ten their *prejudice* to the *Gospel*, by any matter of *scandall* in our *Converse*.

The Epistle Dedicatory.

I shall never forget what I was told (about eight years agoe) by a * learned Jew, That *Godliness and Honesty*, or the *Love of God and the love of men*, are a kind of *Twin-Sisters*, which every Creature is to *espouse*, who is not so *wedded to the world*, as to admit of a * *Divorce* from the *Celestiall † Bridegroom*. It was never allow'd unto the *Jewes*, * to * *abhorre an Edomite*, or an *Egyptian*; or to reckon any man as an *Enemy*, (although he were † *scaling the City-Walls*) until he had absolutely refused their *solemn offers of Reconcilement*. And I do now the rather take this occasion to recount the things which I have learnt, both as an *Instructor* of the *Ignorant*, and as an humble * *Remembrancer* to men of *more knowledge*, (not only to *You* of mine *own Country*, to whom I make this *Dedication*, but to as many as shall not disdain to read me, let their *Place* and their *Principles* be what they will,) if peradventure *by any meanes*, I may * *provoke to Emulation*, them that are mine own *Flesh*, (as the *Apostle* spake in another case, which yet was of kin to the case in hand,) and become instrumental to † *save some of them*.

If in any thing I have spoken, I seem to have spoken somewhat *Austerely*, I here declare my self free from all *particular Reflections*, upon any man's *person*, alive or dead. My *Propositions* are *universal*, as well as *true*; and my *severities* to *sin* lie all in *common*. As many as find themselves *guilty* may make *particular Application* of my *Reproofs*, so as they have it in
thei

* *Philos* περί
φιλοθεω-
ρίας. p. 539.
φιλοθεωρία
τῆς εὐσεβείας
συγγενέτις
καὶ ἀδελφὴ,
καὶ δίδυμος
ὁ ὅλος ἐστίν.
* Isa 50. 1.
† Luk. 5. 34.
35.
* Deut. 23. 7.
† *Philos*
περί φιλο-
θεωρίας.
Pl. 548.
* 2 Pet. 1. 12.

* Rom 11. 14.

† καὶ σώσω
τινας, &c.
Ibid.
Σώσω ψυ-
χὰν ἐν θα-
λάττῃ.
Jam. 5. 20.

The Epistle Dedicatory.

their Remembrance, that I have made *none at all.*

I have one thing to beg (as from all my Readers in generall, so) in particular from *you, Sirs,* for whose particular satisfaction my work is done; even that you will *labour* to be the *better* for all that is offer'd to your acceptance. *That, * when the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of Jesus Christ, you may be able to † stand and to appear with great boldness; as wearing his Livery, which is Love, and as owned thereby to be his Disciples. To the sure protection of whose Providence, and to the wise direction of whose Grace, you all are heartily commended (without any Ceremony or Complement) by*

* 2 Thef. i. 7, 8.

† Wisd. 5. i.

*Your affectionate Countreyman
in all the services of Love
and Friendship,*

THO. PIERCE.



Φ Ι Α Α Α Α Η Λ Ι Α.

O R

The *Grand Characteristick*, by
which a man may be *known* to be
Christ's Disciple.

J O H N 13. 35.

*By this shall all men know that ye are my
Disciples, if ye have love one to another.*



S the Text is part of our Saviour's *last words*, his Farewell Sermon to his Disciples; so I may say it is a part of his *last Will and Testament*; and shewes the worth of that *Legacy*, which he was pleas'd to *bequeath* them at his departure. The ever blessed * *Testator* (as the Author to the *Hebrews* doth fitly call him) being now to take his *last leave*, and having prepar'd them with an assurance that the *time* of his leaving was at hand, (that so they might *ponder* what he was speaking, and *lay it up* as the speech of a * *Dying man*,) And being *resolv'd* not to leave them without some Legacy, some special

Heb. 9. 16.

* Joh. 13. 33.

B

Token

† Chap. 14.
v. 27.

Token of his *Solicitude*, both for their present Fortification, and future Blisse,

† *Peace* (saith he) *I leave with you, my peace I give unto you, not as the World giveth, a few good words in civility, or at the most, a kind wish; And therefore let not your heart be troubled at the sudden departure of my person; for as a supplement of that, I leave you my cordiall and solid Peace.*

* Jam. 2. 8.

† Joh. 13. 15.

But knowing well, that *His peace* could never quietly rest with them, in case of Warre and Division amongst themselves, and being not able to indeare them with a greater expreffion of *His* love, then by obliging them strictly to the constant loving of *one another*. He therefore bequeathed this * *Royall Precept* (as a previous part of their *Patrimony*, whereby to fit them for all the rest,) That their reciprocall kindnesse should be like *His*, that they should all be so affected, as they had *Him* for an † *Example*, that just as *He* had been to *All*, they should be *All* to *one another*; for such are the words of the *will*, in the verse immediatly before my Text,

ἐστὼν καὶ ἄλλοι &c. *A new Commandement I give unto you, that ye love one another, even as I have loved you.*

But then to gain their *Acceptance* of his *Bequest*, and their religious *Execution* of what he commanded them to observe, He shew'd them the *value* of such a *Legacy*, as did obligingly tie them to such a *Love*.

ἐν τῇ ἀγάπῃ, &c. *By this shall all men know that ye are my Disciples, if ye love one another.*

In

In which words of our Saviour, there are two things *supposed*, and a third is *taught*.

First of all it is *suppos'd*, that *All* to whom the words are spoken, either *are*, or *ought* to be, Christs Disciples. And that not only in *profession*, but in *singleness* of heart; not only *verbally*, and by name, but very *really* such. This is easily collected from three words in the Text, *ἰδοὺ μαθηταὶ ἔσε, Ye are my Disciples.*

In the second place it is *suppos'd*, that such as are *really* Christs Disciples, (not in shew, but in substance, not in hypocrisie, but in deed) ought to endeavour to make it *known to all THE WORLD*, that they are *such*. Their *light must shine before men*, by their *Procope* and *Growth* in the *SCHOOL* of Christ. This is apparent from two words more, *πάντες γνώσονται, All men shall know it.* And were it not so in good earnest, their Master would never have directed them (as here he doth) to the infallible means of its attainment. For

Mark attentively in the third place, the most important *Lesson* which here is *taught*, (and which is *now* of all Lessons the most worth learning, especially if we reflect on the *Original Occasion* of this *solemnity*;) by what certain *Κριτήριον*, or *way of proof*, ye may make men *know* ye are Christs Disciples. This is deliver'd in the first and the last words of the Text, *ὅτι τὸτο γνώσονται, they shall know it even by this, ἵαν ἀγάπην ἔχητε, If ye beare love to one another.*

From these three parts there are just as many

The Badge and Cognisance

Propositions, into which the Text is very naturally dissolv'd.

1 The first is this. That all who are *Auditors* of Christ, or all to whom he is *revealed*, do stand obliged by that meanes, to be very really *his Disciples*.

2 The second this. That their Discipleship, if it be reall, will also be *eminent* and *exemplary*, so far forth as to be *known*, and taken notice of by *All*.

3 The third is this. That the surest *Testimony* and *proof* of sincere Discipleship under Christ, and the principal *Instance* or *effect* wherein its eminence doth consist, And that which by Christ is here pronounced as an *unerrable mark* or *Criterion* of it, is this Divine Qualification of *mutuall Love*.

And this indeed is the proposition, upon which I have fastned my Meditations, because it is that which suites best with the principal end of our present meeting, and that wherein is swallowed up the *prime Importance* of the Text. Not only the prime, but the whole *rational Importance*. And I verily think you will say as much, if you duly compare the Proposition, with the *four-fold Emphasis* which is to be put upon the words.

For first our Saviour doth not say, Men shall *gesse* or *conjecture* that ye are mine, but γινώσκουσιν, they shal *know* it. Nor 2ly doth he say, Your Discipleship shall be known as a speciall *Secret* to very few, but as the Sun in his *Meridian*, πάντες γινώσκουσιν, *All men* shall know it. Nor
thirdly

thirdly doth he say, All men shall know that ye seem to be by a Disguise, but *ὅτι μαθηταὶ ἔσε,* that ye are my Disciples without a fiction: Last of all, he doth not say, Your Discipleship shall be known by such deceiveable Tokens, as your Assembling your selves in the House of Prayer, your crying out* Lord Lord, your doing † wonders in my name, your being Orthodox in Judgement, and jumping together in Opinions; but by This it shall be known, as by a Token which never fails, *ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις,* If ye have Love for one another.

I must therefore begin with That Proposition, which is last in Order, but first in Dignity. And which being as the Heart of the whole Body of Christianity, deserves to be (like the Heart in the body of man) τὸ ἕκαστον καὶ πρῶτον, The first thing that lives, and the last that dyes in our consideration. For can there be any thing in the world of greater consequence then this, which gives us a Token whereby to know we have an Interest in Christ: and such a sure token too, as cannot possibly deceive us: yet even such is that Love, with which I am now to entertain you, and which if you take into your hearts, as well as into your outward eares, will (I doubt not) carry with it that peace of Conscience, which is to all that feed on it, a continuall* Feast.

But because there is hardly any word that is more equivocal than this, I must needs Anticipate an Objection, by shewing what Love it is which our Saviour meant, when he appointed it for the measure, by which his Scholars are to be scanned.

*Mat. 7. 22, 23.
† Chrysostom.
Hom. 71. in
Joh.

Aristot.

* Prov. 15. 15.

And

And to shew you the better what it is, I must first shew you what it is *not*. For all sorts of men pretend to *Love*; not only *Christians*, but the *professed Enemies* of Christ; and as well the *nominal*, as *reall* Christians. Nay in one kind, or other, they all have *Love* in their *possession*; and many times the *worst* men in the *greatest* measure. For greater *Love* *then this* (our * Saviour tells us) *there is none*, that a man lay down his life for his friend. And plentiful store of this *Love* we commonly find (in our reading) amongst the *Heathen*. Their great † *Philosophers* did prescribe it, and not a few of their people obey'd the Precept.

To save a *Friend* ready to perish, we find *Episthenes* (in *Xenophon*) (a) ready to lay down his life. And such was the love of *Artapates* to *Cyrus Junior*, that he perfectly (b) hated his own life, as soon as *Cyrus* had lost *His*. Nor (c) would *Lucius Petronius* out-live his friend. (d) *Pomponius* & *Latorius* dyed a couple of Martyrs for *Caius Gracchus*. And *Titus* (e) *Volumninus* follow'd *Lucullus* into his grave. (f) *Terentius* preferr'd the life of *Brutus* by many degrees before his own. And (g) *Valerius* tells us of divers servants, who to preserve their *masters*, destroy'd themselves. What transcendent lovers of one another were (h) *Menedemus* and *Hipsides*, (i) *Cleonymus* and *Archidamus*, (k) *Agasias* and *Xenophon*, (l) *Bagaas* and *Mentor*, (m) *Hippoclidides* and *Polystratus*, (n) *Asclepiodotus* and *Sorannus*?

* Joh. 15. 13.

† Ἀλκibiades ὁ
τὸ περὶ τοῦ
σπουδαίου καὶ
τὸ τῶν φίλων
ἐνεκα πολλὰ
πράττειν καὶ
τῆς παλαιοῦς
καὶ δὲν ὑπερ-
αποθνήσκειν.
Arist. Eth.
l. 9. c. 8. p.

887.

a *Xenophon* in
exp. Cyn. l. 7. p.

319.
b *Idem* ib. l. 1.
p. 109.

c *Val. Max.* l.

4. c. 7. p. 128.

d *Id.* ib. p. 127.

e *Id.* ib.

f *ib.* p. 139.

g *Lib.* 7. c. 8.

h *Quint.* l. 7.

p. 211. i *Xenophon* ἑλληνικ. l. 5. p. 446. k *In exp. Cyn.* l. 5. p. 304. 305. l *Diod. Sicul.* l. 16. p.

448. m *Val. Max.* l. 1. c. 8. p. 34. n *Facit. Annal.* l. 16. p. 331.

Twere

'Twere easie to name as many (a) more, as would make you weary to hear them nam'd. Nor do I speak onely of *Couples*, but of whole *Societies* and *Setts*; whose astonishing Love to one another hath rais'd them *Monuments* in *story*, which will endure as long as the Sun and Moon. Such as the (p) *Cimbri* and *Celtiberians* in *Valerius Maximus*; The (q) friends of *Cyrus* in *Xenophon*; The (r) *Athenians* in *Thucydides*; The (s) *Megalopolitans* in *Polybius*; The men of (t) *Saguntum* and *Petallia*; The many (u) *Societies* reckon'd up by *Alexander ab Alexandro*, who had all things in common of every kind; and as well their sufferings, as their enjoyments. Insomuch that if one did lose a limb by any accident, all the rest were to cut off theirs, that in every Circumstance of Adversity, they might all be equall and alike.

c. c. Liv. l. 21 c. 14. l. 23. c. 20. u Soldani apud Aquitanos. Societas Hunnorum, Sodales Antonini. Tauri apud Scythas. Fratres Arvalcs. Συνομοσπονδία Apud Ægyptios. Alex. ab Alex. Diog. Genial. l. 1. c. 26. p. 74. 75.

Thus there were multitudes of men who lov'd each other unto the Death; And some beyond it, as far as * *Hell*. Yet very far were those *Pagans* from being known by such love, to have been either the Disciples of *Christ* or *Moses*. 'Twas little better than the love of *King Porus* his *Elephant*, and other generous beasts, which have expos'd their own lives to save their Riders. There is a † naturall kindnesse and Generosi-

c. p. 251. 256. οὐρανὸν ἀπομένεσθαι δάξεν. Id. Iliad. c. p. 322. ἱππῶν δ' ἀναιδέων κλάϊον. Vid. Plin. l. 8. c. 42. Solin. c. 47. Virgil. l. 11. Tranquillum in vitâ Cafaris. Elian. de Animal. l. 10. c. 17.

o Ex Polyb. l. 10. p. 581. Tacit. Hist. l. 4. p. 491. Diodor. Sic. l. 17. p. 518. Q Curt. l. 10. 316. Val. Max. l. 9. c. 9. p. 183. Aristot. eth. l. 9. c. 11. p. 912. Homer. Il. l. 13. p. 250. & l. 6. p. 109. Odyss. p. 44. p Val. Max. l. 2. c. 6. p. 50. q Xen. exp. Cy. l. 1. p. 212. r Thucyd. l. 2. p. 114. 125. s Polyb. l. 2. p. 147. t Val. Max. l. 6.

* Diodor. Sic. l. 4. p. 266. Talis etiam Roboaldus, occidentalis Frisiz Rex ultimus, à Carolo magno profligatus. † Homer. Odyss.

ry, which is common to *men* with the *meanest* *Creatures*; and so hath nothing of *affinity* with what is intended in the *Text*.

Nay if we reflect upon *our selves*, upon whom the *name of Christ* is called, we must not imagin we have attain'd unto that excellent Love which is *here* requir'd; because we find (upon inquiry) that we are *loving* to our *friends*; or because we have our *† solemn meetings*; or stand ** fast* to one another as *drivers on* of a design. For as there are many *sorts* of *Love* which are not *rationall*, and *pure*, as not proceeding from a right principle; so there are many things too which are but the *Counterfeits of love*, and yet are call'd by that *Name*, because they look extremely *like it*. The *Devils* themselves have their *combination*, they are still at *† agreement* among themselves, so as *Satan* is never divided against *Satan*; but 'tis from a principle of *Policy*, and not of *Love*. Even *Rebells* and *Schismatics* (the greatest enemies of Church and State) are wont to ** hold altogether* and *keep themselves close*; but from a principle of *Faction*, and not of *Love*. We read of *† Pilate*, and *Herod*, that they were solemnly *made friends*; but from a principle of *Hatred* to an innocent *Christ*, not of *love* to one another.

The world is full of such Merchants, as keep a good *correspondence*, and are *punctuall Dealers* with one another; but from a principle of *Traffick*, and not of true *Love*. The friends of *Ceres* & *Bacchus*, have their times of *Feasting* and *Good-fellowship*, their times of injoying the *Creature-Comforts*; but from a principle of *loosenesse*, and

not

† Isa. i. 13.
* Sarciafter ad-
versus patrem
cruenta con-
spiratione ex-
cus fecit, Val.
Max. l. 9. c. 11.
p. 287.

† Luk. 11. 18.

* Psal. 56. 6.

† Luk. 23. 12.

Vide Philonem
περὶ τῶν
θεγαυτῶν
p. 693.

not of *Love*. Many love the *merry meeting*, but not the *men* whom they meet. Or if they are *Lo- vers* of the *men*, 'tis far from being* *thank-worthy*. For even the *Publicans* and *Sinners* do love *those* that love them; but from a principle of *Nature*, and not of *Grace*. It being a meer *self-Love*, which makes them *so* to love *others*. Nay farther yet, A man may do the very things which are the principall *offices* and *works* of *Love*, for which (not his *Love*, but) onely his *vanity* is to be thank't. He may bestow his whole substance to *feed the poor*, and yet may perish for *want* of *Love*. He may dare to dye a pretended *Martyr* by *giving his body to be burnt*, And yet he may be *frozen* for want of *Love*. So I collect from the Apostle, 1 Cor. 13.3.

* Luk. 6.33.
Mat. 5.46.

It concerns us therefore to know, what love this *is*, (having seen what it is *not*,) by which a man may be known to be *Christ's Disciple*. And the shortest way to know this, is to reflect a while on the *Love* of *Christ*. For such as was *his Love* to *us*, *such* must *ours* be to *Him* and to *one another*. We have his own word for it in the verse immediatly before my Text, and c. 15. v. 10, 12. *If ye keep my Commandements, ye shall abide in my love. (v. 10.) And this is my Com- mandement, that ye love one another, even as I have loved you. (v. 12.)* Now we know the *Love* of *Christ* was both *extensively*, and *intensively* great; and proposed (in both respects) not more to our *wonder*, than *imitation*. First it was *so extensively* Great, as that it reach- ed to *All* in generall, (1 Tim. 4. 10.) to eve-

* Phil. 2. 7.

† Isa. 53. 3.

* Joh. 13. 5.

† Phil. 2. 8.

ry man in particular, (*Heb. 2. 9.*) not to a world of men onely, as that may signifie a part, but to all the whole world without exception, (*1 Joh. 2. 2.*) without exception of the *ungodly*, (*Rom. 5. 6.*) without exception of *enemies*, (*Rom. 5. 10.*) without exception of them that *perish*, (*2 Pet. 2. 1.*) And so *intensively* great was the Love of Christ, that it made him empty himself of glory, and become of * *no reputation*; † it made him a man of sorrowes, and acquainted with grief; indeed an intimate Acquaintance of the most heart-breaking grief, that ever was suffer'd on this side Hell. It put him upon the vassallage of * *washing* and *wiping* his servants feet; It made him † *obedient unto the Death*, and to seek the lives of his *Enemies*, whilst his enemies sought his; He in order to their safety, as they in order to his Ruine. It made him once our Priest after the order of *Aaron*, and our Priest for ever after the order of *Melchisedeck*. For us he descended into Hell; for us he ascended into Heaven; for us he maketh intercession at the right hand of God, *Rom. 8. 34.*

Thus Christ, as our Master, hath set us a Copy of His Love, to the end that we, as his Disciples, might do our utmost to take it out. Our Love must be so *extensive*, that it must reach even to All; not onely to all our fellow-Disciples, but to all men living upon the Earth; it must reach unto our *Enemies*, and of them to all sorts too; not onely to those without the pale of the Church, (who do us little or no hurt) even *Jewes*, *Turks*, *Infidels*, and *Hereticks*, for whom we pray once a year in our English Liturgy; But

to our Crueller Enemies *within* the Church, our particular *Persecutors* and *Slanderers*, for whom we pray in our Liturgy *three times a week*.

Indeed the Hypocrites of the *Synagogue* did constraîne the word *Neighbour* to signifie nothing but a *Friend*; esteeming it *Godlinesse*, and *Zeal*, to hate an *Enemy*. And some there are even in Christendom, who feigning God from all Eternity to have *hated* more then he *loved*, think they acquit themselves fairly (and look upon it in themselves as a *God-like property*) if they are much *less* inclinable to *love* then *Hatred*. They know they need not love *more*, then the Saviour of the world was pleas'd to *dye* for; And easily taking it for granted, that he dyed onely for *some*, they think they need not exhibit their love to *all*.

Such men must be taught, that even our *Enemies* are to be treated as *one sort* of friends, and that the Scripture-word *Neighbour* extend's to *both*; 'twas so extended even by * *Moses*; and so by † *Solomon*; if by *Moses* and *Solomon*, much more by *Christ*; who having first commanded us to *love our Enemies*, to *blesse them that curse us*, to *oblige them that hate us*, and to *pray for them that are spitefull to us*, give's us his reason in these words, because * *God also is kind to the unthankfull and to the evil*. Which is as much as to say, that in the extension of our kindnesse, we must be *imitators of God*. For so he tells us in the very next words, † *be ye mercifull as your Father in Heaven is mercifull*. And when a Jew askt the Question, * *Who is my Neighbour*? Our Saviour

Mat. 5. 43.

* Exod. 23. 4. 5.

Lev. 19. 17, 18.

Deut. 23. 7.

† Prov. 25.

21, 22.

Vide Philonem

περὶ φιλανθρωπ.

p. 550. 551.

* Luk. 6. 35.

μισῶν μὲν

ἑσένα ἀν-

θρώπων ὁ

θεός. Hieroc.

εἰς τὰ πνευμ.

ἔπη. p. 70.

† Verse 36.

* Luk. 10. 30.

† Rom 12.20

* Lev. 19.17.

† Ibid.

* 2 Thes. 3.14.

answer'd him by a Parable of a *Jew* and a *Samaritan*, not of a *Jew* and a *Jew*. Whereby we are given to understand, that *all* are our *Neighbours* who stand in *Need*. Let that need be what it will, A need of our *Pardon* or our *Purse*, we must not onely *forgive* them in case they reduce us to want of *Bread*, but we must *give* them our *† Bread* too, in case they *want it*. We must *pray* for them, and *pity* them, and endeavour to *melt* them to reconciliation; we must do them all the good offices within our power, excepting such as are apt to *hurt* them; we must shew them such favours as may help to raise them *out* of the Pit, not such as may sink them the faster *in*; we must not be so rudely civill, so discourteously complaisant, as to * *suffer their sin*, to be upon them without disturbance, but must rather *oblige* them with our *† rebukes*, lest for want of such favours they go down quietly to *destruction*. For so run's the precept, *Thou shalt not hate thy brother in thy heart*, (on the contrary) *thou shalt in any wise rebuke thy brother, and shalt not suffer Sin upon him*. Although a man be so scandalous as to be *shut out of our * company* by the direction of the Apostle, yet the same Apostle tells us, we must not *count him as an Enemy*, but *admonish him as a brother*, 2 Thes. 3.15.

And from hence we are to argue à *minori ad majus*. For if our Love must thus extend to *Enemies*, how much *more* to such as are *friends*: friends to our *persons*, and to our *God* too. The love of *Christ* had *degrees*, & so must *ours*. As the Apostle tells concerning *Christ*, *he is the Saviour*

of

of all, but especially of them that believe (1 Tim. 4. 10.) so the same Apostle doth also tell us of our selves, we must do good unto All men, but especially to them who are of the household of faith (Gal. 6. 10.) And even of those that are faithfull, a primary care is to be taken for them that are of our *own Country*. It was not *only* for Gods sake that David was kind unto *Jerusalem*, but for his Brethren and Companions sake he prayed to God for her, and did his utmost to do her good, (Psal. 122. 8.) Our Saviour being himself an *Israelite*, did * prefer the *lost sheep of the House of Israel*. How kind was Moses to His Countrymen, when he became for their sakes extremely *cruell* unto Himself? Lord (saith he) if thou wilt, forgive their sin; and if not, blot me I pray thee out of the book which thou hast written, Exod. 32. 32. As if salvation it self could hardly please him, unlesse his Countrymen might have it, as well as He. Nor was the passion of St. Paul interior to it, who for the love he bare unto His Countrymen, whom he calls his brethren and kinsmen according to the flesh, was ready to wish himself accursed, and utterly cut off from the body of Christ. (Rom. 9. 2.) As if he car'd not what became of him, so that his Countrymen might be sav'd.

But many times our *neerest Countrymen* may become our *worst Neighbours*; and, in respect of their Religion, dwell *farthest off* too. To a man that is born in *Judea*, A good Samaritan ought to be *dearer*, then a *cruel Jew*. * St. Paul; and the Christians † of *Thessalonica*, were never used with more rigour, then by the men of their

own

ὑποδείγματα
τα ἰθιῶν
ἐνέγκομεν,
πολλοὶ πατέ-
ραν ἐαυτῶν
εἰς θάνατον
ἐκείνου.
Rom. in ep.
ad. Cor. p.

70.
* Mat. 15. 24,
26.

* 2 Cor. 11.

26.

† Thes. 2. 14.

own Countrey. And our Saviours words are very remarkable, that *except it be in his own Countrey, a Prophet is never without honour,* (Mat. 13. 57.) But let him be *in his own Countrey* and he hath *no honour at all,* (John 4. 44.) Christ himself had least *there*; and there he did the fewest *Miracles*; but that he did not *more* there then in other places, the only Cause was their *unkindness*.

This is therefore the firmeſt Bond whereby to hold us together in peace and love, not that we are of *one Countrey*, but that we are of *one* * *Christ*; And can say of our selves, with better reason, then it was anciently said of the *Lomnini*, That in *all our bodies* there is no more then *one soul*; or (to expresse it with *St. Paul*) that *we have all but one Faith, one Baptisme, one Spirit, one Lord, one God and Father of all, who is above all, and through all, and in us all.* (Eph. 4. 4, 5, 6.) If we will manifest to the *world*, and prove convincingly to *our selves*, that we are really the *Followers and Friends of Christ*, It must be by a *burning and shining Love*. A love of *men*, and not of *God only*. And a Love of men it must be, in which the true Love of God is not *excluded*, but *presuppos'd*. Not a love of *our selves only*, (condemn'd so much by the * *Apostle*) but a Love of *others as our selves*; if not as *much*, yet as *well*; if not in that *measure*, yet in the very same *manner*, in which we are obliged to love our selves. And it must be *Dilectio Amæbaa*, a *mutuall Love*; a giving and taking of *affections*. Indeed rather then *tail*, we must pledge them

* *Quantū dig-
nū: Fratres
& dicuntur
& habentur,
qui unum pa-
trem Deum
agnoverunt,
quidē uno
utero igno-
rantia e ius-
dem ad unam
lucem expri-
verint verita-
tis* ?
Tert. Apol. c.
39.

* *2 Tim. 3. 2.*

them in *Love*, who do begin to us in *hatred*. But to make up *ἀγάπη*, or *Love-Feast* indeed, (such as with which the blessed Apostles did once adorn both the Doctrine and the Discipleship of Christ,) It must be *ἀγάπη ἐν ἀλλήλοις*, *Love interchanged with one another*.

The chiefest requisites of our Love must be *Sincerity* and *Fervour*. As St. Paul speaks to the Romans, we must be kindly affectioned one towards another, so as our love may be brotherly, and without dissimulation. (Rom. 12.9, 10.) we must not be *διψυχοι*, *double-souled men*, (Jam. 1.8.) but must carry our meaning in our foreheads, and hold our hearts in our hands. Not love in word, neither in Tongue, but in deed and in Truth. (1 John 3. 18.) we must not look every man at his own things only, but every man at the things of others, (Phil. 2.4.) If we are owners of such a love, as is a Testimony and proof of our reall Discipleship under Christ, The same mind will be in us which was in Christ Jesus (Phil. 2.5.) And if so, we shall be ready to stoop (as he* did) to the meanest offices of love, even to wash, and to wipe the very feet of our Inferiors, we shall willingly bear one anothers burdens, (Gal. 6.2.) by love serving one another. (Gal. 5.13.) And in honour preferring one another, (Rom. 12.10.) Nay, if the same mind be in us which was in Christ Jesus, (as the Apostle tells us it ought to be) our love will be so intensive, as to make us lay down our lives for the Brethren. And so St. John tells us we ought to do, 1 John 3.16.

If no diviner love of one another were meant
by

* Joh. 13.5.

by our Saviour in my Text, then what was so frequently exacted under the *padagogie* of *Moses*, our Saviour would certainly have said, *An old Commandement I give unto you*, it having been said to them of old, *Thou shalt love thy Neighbor as thy self*, Levit. 19. 18. But here he calls it a *new Commandement*; which we cannot imagine he would have done, had there been nothing in its subject but what was *old*. No, he might very well call it a *New Commandement*, not only for that reason, (which I find given by St. * *Austin*) because it prescribes us such a love, as by which we cast off the *old man*, and put on the *new*; but because it prescribes us such a love, as *never* was thought upon *before*, much lesse deliver'd under precept, to any Sect or Society of *Jewes*, or *Gentiles*. Had his Commandement been no more, then that *we love one another*, it had been *old* with a witness; no doubt I may say, as *old as Adam*. But because he added [a *Sicut Ego*] that we must love one another, *even as he hath loved us*, (which was with such a *new Love*, as till he came into the world, was never heard of,) he had reason to call it a *New Commandement*. For although St. *John* saith, *Brethren, I write * no New Commandement, but an old Commandement which ye had from the beginning*, yet he meanes no more by that word, then the *first beginning* of *Christianity*, which was with the preaching of the Gospel by *Jesus Christ*. Remember therefore (I beseech you) what *Love this is*, which is the *Badge and Cognisance* of our profession; the mark of difference

* Novum
mandatum
appellatur,
quia exuto
vetere induit
nos hominem
novum.
Aug. Tract.
64. in Jo. in fi.
Tom. 9. &
Tract. 6. in
Jo. in initio
Tom. 9.

* 1 Joh. 2. 7.
& 1 Joh. 5.

difference betwixt the Sheep and the Goats, and
 which is not exacted from *Men as Men*, but from
Christians as they are Christians. We must not
 love as *They* do, who * *corrupt one another* (as *S.*
Anst. speaks) with a meerly *seditions* or *schisma-*
ticall Love; nor must we love as *They* do, who only
 love one another for *filthy* Lucre; much less as *They*
 do, who love one another for *filthy* Lust; Nor must
 we love as *They* do, whose love consisteth only
 in *this*, that they agree in the *hatred* of some *third*
Party; Nor must we only love as *They* do, who
 love one another as they are *Men* only, that is, as
 they are *social* and *civil* Creatures. But we must
 love one another as *benig* Lovers of *God*, and as
 being such whom *God* loves; as being * *Children*
of the Highest, and * *younger* Brothers of our
 Redeemer, as being all made *Consorts* of the very
 same *Hope*, and all *Co-heirs* of the very same
Kingdome. Our Love must imitate the *manner*
 and the *Degree* of *Christs* Love. For we must ven-
 ture our *Lives* for the good of others, and even in
 spite of all *Dangers* which may happen to the
 Body, we must *own*, and *propagate*, and *defend*
 the *Doctrines* of the Gospel, which is the most
 we can do for the good of other mens *Souls*; and
 that which makes us most like a *Saviour*. The
 Gospel (I may say) is the *Christian* School, thi-
 ther it is we go to *learn*, *Christ* is the *Master* of
 it in *chief*; All *Christians* are *Schoolfellows*, or
Condisciples. The Love I have hitherto described
 is the *highest* Lesson which there is *taught*. Those
Titular *Christians* who do not attain to this Love,
 are so many *Dunces* and *Truants*, fit to be turn'd

*Psal. 73 8.
Non sicut se di-
ligunt qui cor-
rumpunt; nec
sicut se di-
gunt homines,
quia homines
sunt; sed sicut
se diligunt qui
Dei sunt & fi-
lii altissimi,
&c. August. lo-
co sepra cit.

* Sic immo
faires voca-
tus, ut unus
Dei Parentes
omnes, ut con-
sortes Fidei, ut
speci Coheredes.
Minur. Fælix.
πάντας ὅσους ἔ-
παίρει. 7
παίει. 7 Ἐβου-
σι, φιλάτους ἡ
συγγενεσάτους
ἡμιόλιον.
Philon 101. ci-
lar. p 554.

out of the School. It is indeed a *hard Lesson*, for us to love *one another* even as *Christ* hath loved us; a Lesson only to be found in the School of Christ. But yet how *Difficult* soever, it is not *impossible* to be *learn't*. For *God is faithful*, and expects not to *reap*, but after the measure that he hath sown; He will *not suffer us to be tempted above what we are able*. If there is in us a willing mind, He *accepts according to what we have*, and *not according to what we have not*. The *Grace of Christ is sufficient for us*. And we can *do all things through him that strengthens us*. And therefore let us not despair of getting the *Mastery* over our Lesson; For we are all * *Disciples*, (as *St. Paul* speaks to the *Thes-salonians*) *immediately taught it by God himself*.

* 1 Thes. 4. 9.

Now the more largely I have discovered, both what it is *not*, and what it is to love one another, as *Christ* requires, the fewer words will suffice to make it as clear as the *Sun at Noon*, that by this we must be known to be *Christ's Disciples*. For such a Love as *This* is, is the fulfilling of the Law. So saith the Law-giver * himself, *Mat. 22. 40.* and so his principal Apostle, *Rom. 13. 8, 9, 10.* where he speaks of Love in a *Christian*, as *Demosthenes* did of *Pronunciation* in an *Orator*. As if it were not only the *first* Thing, but also the *second*, and the *third*, and so indeed the *τὸ πᾶν*, the *All in All* of a *Christian*. For mark the words of that Apo-
 stle, whom we cannot accuse of *vain*, or *needless* *Repetition*. He that loveth another hath fulfilled the Law (v. 8.) All the *Commandments* of the Law are comprehended even in this, *Thou shalt love thy Neighbour as thy self* (v. 9.) Love worketh no evil

* Mat. 7. 13.
 Luk. 10. 27.

to his Neighbour, therefore Love is the fulfilling of the Law (v. 10.) Three times in a breath, without so much as a Parenthesis, love is reckon'd to be the Pandect of all things requisite to make a Saint.

Nor let any man say within himself, *How can this be?* Since Gods word tells us, that *so it is*. And yet I think it is easie to shew you *How too*; For the whole Body of the Law morall doth consist of ten Members, which are call'd the Decalogue, or ten Commandements of the Law. The Lord Jesus hath reduced those Ten to these Two, *Thou shalt love thy God with all thy Heart, And thy Neighbour as thy self*. On those two Hinges the very Door of Salvation doth seem to turn. For on those two Precep-^s hang all the Law and the Prophets, (Mat. 22. 40.) But St. Paul hath reduced them all to One. For thus he speaks to the Galatians, * *All the Law is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self*. The reason is, because the Love of our Neighbour (in the high Degree I here speak of) doth carry along with it, the Love of God: Either of them (saith * *Austin*) is inferr'd by either; for if we really love God, we shall obey him when he commands us to love our Neighbour; and if we really love our Neighbour, it is for the Love which we beare to God. Observe the Logick, by which St. John argues both backward and forward. *By this we know we love the Children of God, when we love God, and keep his Commandements*, 1 Jo. 5. 2. There he argues from the first Table to the second. Now observe how he argues from the second to the first, and that two waies, both in the Negative and the Affirma-

* Gal. 5. 14.

* Bene intelligentibus utrumque invenitur in singulis. Nam & qui diligit Deum, non enim potest contemnere præceptum ut diligat proximum; & qui superne ac spiritualiter diligit proximum, quid in eo diligit nisi Deum? August. Tract. 65. in Job. à med. Tom. 9.

tive. In the Negative thus; *He that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? 1 Jo. 4. 10. He that shutteth up his Bowels of Compassion from his brother, how dwelleth the Love of God in him? 1 Jo. 3. 17.* Again he argues it in the Affirmative. *We know that we have passed from death unto life, if we love the brethren, 1 Jo. 3. 14. Hereby we know we are of the Truth, and have Confidence towards God, if we keep his Commandments: And this is his Commandment, that we love one another (v. 19. to v. 23.)*

Hence you see it is evident, There is not a clearer Demonstration of our loving God with all our hearts, then the loving our Neighbour as our selves. From whence it follows, that every sin must needs argue some want of Love. For if against the first Table, it is through a want of some love to God. And if against the second, it must needs be for want of some love to Men. Again, it follows on the contrary, that where Love is perfect and entire, no Commandment can be broken. For, *loving God with all our hearts*, we shall keep the first Table; and *loving our Neighbour as our selves*, we shall not fail to keep the second.

What I have shew'd in the Great, I can easily shew in the Retail too, to wit, that *Love is the fulfilling of the Law*. For if we love God as we ought to do, we shall certainly have *no God but Him*. Much less shall we worship a Graven Image. We shall not lift up his Name in vain. Nor shall we fail to keep holy his Holy Dayes. And if we love our Neighbour as Christ requires, we shall be sure to render

render to every man his Due. And so by consequence we shall honour all our Parents and Superiours, whether publick, or private, Ecclesiasticall, or Civill. Then for the Neighbour who is equal, or in any degree inferiour to us, we shall be sure not to injure him in any kind. From whence it follows, we shall not kill; (for that were to injure him in his Life.) Nor commit Adultery; (for that were to injure him in his Wife.) Nor steal or Plunder; (for that were to injure him in his Goods.) Nor bear false Witness; (for that were to injure him in his good Name.) And as we shall not thus injure him either in Deed, or in Word, so if we love him as our selves, or as Christ lov'd us, we shall not do him any injury, no not so much as in our Thoughts; we shall not covet, or be desirous of any thing that is our Neighbours. Thus the four Precepts of the first Table, and the six Precepts of the second; Or if there is any other Precept besides these Ten, they all are briefly comprehended in this one word, *Thou shalt love thy Neighbour as thy self.*

And so I hope by this time, we are all of one minde, as touching the Grand Characteristick by which we are to be known to be Christs Disciples; The peculiar Note of Distinction, by which we are taken from out the world, as it were sever'd and set apart, from all other societies and sorts of men, whether their Ring-leaders and Masters are Jews or Gentiles. First for the Gentiles, ye may know the Disciples of Zoroastres, by their belief of two gods, and their incestuous wedlocks. Ye may know the Disciples

5.

6.

7.

8.

9.

10

* Rom. 13.9.

Disciples of the *Brachmans*, by their unparall'd self-denials in food and rayment. Ye may know the Disciples of *Pythagoras*, by their Reverence to the numbers of *four* and *seven*. And the Disciples of *Plato*, by their fancifull *Idea's* in the *concave of the Moon*. And the Disciples of *Zeno*, by their Dreams of *Apashie* and *Fate*. And the Disciples of *Mahomet*, as well by the *filthiness* of their *paradise*, as by their desperate *Tenes of God's Decrees*. And then for the *Jews*, ye may know the Disciples of the *Scribes*, by their *Traditional corruptions* and their *expositions* of the *Law*. Ye may know the Disciples of the *Pharisees*, by their *Form of godliness*, and their **appearing righteous unto men*. Ye may know the Disciples of the *Sadducees*, by their denial of *Providence* and their dis-belief of the *Resurrection*. Ye may know the Disciples of the *Esseni*, by their *overstrict Sabbatizing*. And the Disciples of the *Nazarites*, by their abstinence from the *flesh* of all *living creatures*. And the Disciples of the *Hemerobaptists*, by their *every day washings* from *Top to Toe*. Ye may know the Disciples of *John the Baptist*, by their remarkable *Fastings*, and other *Austerities of Life*. But by *this* shall all men know that ye are all the Disciples of *Jesuw Christ*, If ye love one another, even as *Christ* hath loved you.

Whilst I am thinking what proper *Uses* are to be made of this *Scripture*, the words of *St. Paul* which he writ to *Timothy* do straight occur to my remembrance; *All Scripture* (saith he) *is by divine Inspiration, and is profitabile*
for

**Matth. 23. 28.*

for Reproof, for Correction, for Instruction in righteousness, that the man of God may be furnished unto all good works, 2 Tim. 3. 16, 17. Were there no other Scripture, then that with which I have entertain'd you, I should think it very profitable for each of those ends, and esteem the preacher well furnished for every good work.

First, it is profitable for *Doctrine*, because it teacheth such as are ignorant, the true importance of *Christianity*, which doth not consist (as some would have it) in our being born of godly Parents, believing the History of the Gospel, making profession of zeal to Christ, posting up and down from Sermon to Sermon, making many and long prayers, or whatsoever is comprehended under the Form of Godliness, that is, the Image, the Picture, the Counterfeit of Devotion, (as the word in the * Original doth very naturally import, 2 Tim. 3. 5.) For many profess to know God, who in their works deny him†. And let a mans profession be what it will, yet if he act in contradiction to the Commandements of Christ, that very acting is nothing better, than a Denial of the Faith. And so 'tis call'd by the Apostle, 1 Tim. 5. 9. Christianity doth not consist then in such a sanguin presumption, as some call Faith, in such a carnal security, as some call Hope; in such a parcel of * fair words, as some call Charity; in such a † worldly sorrow, as some call Repentance: But it consist's in such a Faith, as * worketh by Love; in such a Hope, as doth

* μὴ ὁμοιωσάμενοι
τοῖς θεοῖς,
2 Tim. 3. 5.

† Tit. 1. 16.

* Jam. 2. 16.
† 2 Cor. 7. 10.
ἀντὶ καὶ
ἐλπίς
καὶ ἔργον.
* Gal. 5. 6.

* 1 Job. 3. 3.

† Rom. 13. 10

* Mat. 3. 8.

Mat. 5. 23, 24.

* 1 Job. 3. 10

* Vc. f. 14.

doth * cleanse and purifie; in such a Charity, as worketh no ill to his neighbour; but is (on the contrary) the † fulfilling of the Law; and in such a Repentance, as shew's it self by amendment; and change of life, bringing forth * fruits meet for Repentance. Whatever some Mockers are wont to say; we finde by the Tenor of the Gospel, that a material part of Godliness is moral honesty. The chief ingredients in a Christians life; are acts of Justice, and works of Mercy; than which there was nothing more conspicuous in the life of Christ. The second Table is the touchstone of our obedience unto the first. Our chiefest duty towards God, is our duty towards our Neighbour. God will have Justice and Mercy to be performed to one another, before he accept's of any sacrifice which can be offer'd unto himself. For what saith our Saviour? If thou bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee, Leave there thy gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift. As if he should have said, Get thee gone, and be Honest, before thou talk'st of being Godly. Now together with this, compare St. John's way of reckoning *. In this the children of God are manifest, and the children of the Devil; whosoever doth not righteousness is not of God, neither he that loveth not his Brother *. And we know that we have passed from Death unto Life, because we love the Brethren. Nor doth our Saviour say. (in my Text) By this shall

shall all men know that ye are my Disciples, if they see ye love God. But by this they shall know it, if ye love one another. Because our love of one another doth presuppose we love God; which 'tis *impossible we should doe, in case we love not one another. For he that hateth his Brother is a Murderer, and abideth in Death, 1 Joh. 3. 14, 15.

* 1 Joh. 4. 20

Thus ye see how this Scripture is profitable for Doctrin.

And as for Doctrin, so also for *Reproof. Because it serves to convince us of the small proportion of Christianity, which is to be found amongst men who are commonly call'd Christians. How much there is of the word, and how little of the thing. When the son of man cometh shall he find Faith on the Earth? Yes, store of that Faith, which will ever be common to men with * Devils. But when the Son of man cometh, shall he finde Justice, shall he finde Mercy, shall he finde Love upon the Earth? shall he finde that Faith which worketh by Love? and which worketh by such a Love, as is the mother of Obedience? and the mother of such obedience, as is impartially due to the Law of Christ? Alas! how frequent a thing is it, for Christians to persecute their fellow-Christians, and then to reckon it as the character of their Discipleship under Christ? As if they read the Text backwards, or understood it by an Antiphrasis, supposing Christ had meant thus, By this shall all men know that ye are my Disciples,

Luk 18. 8.

* Jim. 2. 19.

Joh. 16. 2.

if ye Hate one another. Will it not be a very sad, and a shamefull thing, if *Jewes* and *Gentiles* shall rise in judgement against a great part of *Christendom*, whilst *Christendom* shall justify both *Jewes* and *Gentiles*? First for the *Jewes*, they are so much at unity amongst themselves, that however covetous in their particulars, and however cruel to us *Christians*; yet, they are kind to one another, and full of good works too. They suffer not the needy to goe without his relief, nor the *Captive* without his ransom. Nay the * *Esseni* (amongst the *Jewes*) had all things in common; and, living *Virgins* themselves, bestow'd their cost and their care in breeding other folks children. Then, secondly, for the *Gentiles*, (a) *Homer* describes the love of *Enemies*; The (b) *Pythagoreans* gave it in precept; and (c) *Antius Restio's* brave servant reduc't the Doctrin into practise. Whilst some of the *Heathens* do love their *Enemies*, were it not well if some *Christians* would love their *Friends*? What a scandal is it (at this day) to the Disciples of *Mahomet* (that grand Impostor) that the *Spirit of Division* should seem to reign, more amongst *Christians* then amongst them? Nay are there not many great Potentates, who professe to be the followers and friends of *Christ*, and yet are ready (at any rate) to buy peace of the *Turk*, to the end that they may break it with one another? Or (not to go so far from home) how little is there of *Christianity*, except the syllables and the sound, even in that part of *Christendom*, where *Christ* is most talkt

of

* Joseph. Antiq.
18. 2. Philo
Jud. in lib'o
cui Titulus,
τὰς σπουδαίους
ἐλευθεροῖ, p.
678. 680.
(a) Iliad, p.
109.
(b) Hierocl. in
χρυσ. επ. p 65,
66, 70.
(c) Val. Max. l.
7. c. 8. p. 193,
194.

of? Amongst the *many* who are followers of the *name* of Christ, how *few* are followers of his *Example*? how far are *they* from giving all to the *poor*, who * *grind* their faces as it were *meal*, and *eat them up* as it were * *Bread*? how unlikely are *they* to endure the *bearing* of the *Crosse*, who lay it so *heavily* upon other mens shoulders? how do *they leave all and follow Christ*, who *take away* all from them that *follow him*? How do *they wrestle against powers and principalities*, who flatter and syncretize with every thing that is *mightiest*? How doe *they abstain from all appearance of evil*, who have nothing of good but in *appearance*? Where are those pieces of Christianity, which are the grand *characteristicks* whereby a Christian should be distinguish't from *Jew and Gentile*? I fear the places are very *few* (though God be thanked some there are) where Christ may be known, by *solid Love*, to have *real Disciples* upon the earth.

Thus you see how this Scripture doth furnish matter for Reproof.

And as for Reproof, so withall for *correction and instruction in righteousness*. Because it serves to * *reduce* such as are wandering *out of the way*, and to *build up* such as have *begun*, or, as it were, *set out in the way of righteousness*. Whereby it brings me neerer and neerer to the more special end of our present meeting; which we are not only to celebrate, as a people *born* in the very same *County*, but as a people *brought up* too in the very same *School*; and deservedly *dear* to one

Mar 10 21.
* 1st. 3. 15. &
47. 2.
* Psal. 14. 4.
& 53. 4.

Mar. 10. 20.

Eph. 6. 12.

1 Theff. 5. 22.

* Consult vir-
rum consumma-
tissimum, D.D.
H. in 2 Tim.
3. 16.

* Gal. 3. 24.

another, not so much by being *Countrey-men*, as *Cordisciples*. Not Disciples under the *Law*, which was a rigid * *School master* to drive us on unto *Christ*; but Disciples under *Christ*, who was a *gracious Schoolmaster* to lead us on unto *God*.

1 Cor. 10. 11.

You know when I entred upon my Text, I told you it was a part of our Saviour's *last will*. And I must tell you, before I leave it, that the *will* was made for the behoof, as well of *us*, and of our *children* (*upon whom the ends of the world are come*) as for that dozen of Disciples to whom 'twas given by *parole*, and with whom the *Depositum* was left in *trust*. They were the *Witnesses*, *Overseers*, and *Executors* in chief. But we the *remotest* of the *Legataries* have equal right with the most *immediate*. For this *Testament* (like the *Sun*) is so communicated to *All*, that every *Christian* in *particular* hath a full right unto the *whole*. Will ye know the reason? 'tis briefly this. The true *intent* of the *Testator* was to make us * *rich in good works*, rich towards *God*, and to one another. But I may say of *Right* in *such a Legacy*, what *Aristotle* saith of the soul of man, that the *whole* is in the *whole*, and the *whole* in every *part* too. Nor is it left (as other *Egacies*) to be accepted, or refused, without offence. For what is allowed to be our *priviledge*, is also enjoined to be our *duty*. In *such a Legacy* as this, we are not only permitted, but strictly obliged to *claim our portions*. For so run the words, *A new commandment give I unto you*. His command

* 1 Tim. 6. 18

of our *Acceptance* was one part of the *Gift*; and made his *Testament* of force, not only * *after* but *before* his death.

* Heb. 9. 17.

Thus we see our obligation to fulfill the intent of the *Testator*. And to the end we might see it, the *will* is registered by St. *John* in this *inde-
lible Record*. It lies upon us, this day, to give a proof unto the world of our *Discipleship* under *Christ*. As much as in us lyes, through the grace of our God which is working in us, we must make this an *imitable* and an *exemplary* meeting. Every man must endeavour (as St. *Paul* exhorts his son *Titus*) to *shew himself a
pattern of good works*, Tit. 2. 7. Our love, as well as our *moderation*, * *must be known unto all
men*. Our light of love (like the *Sun*) must cast a *glory* round about it, though not to this end, that men may see *us*, and glorifie *us*, yet at least to this end, that men may see our * *good works*, and glorifie our *Father* which is in heaven. Or as 'tis expressed in my Text, *that all men may know we are Christs Disciples*. Let us not walk after *them*, who open their meeting with a *Sermon*, and shut it up with a *Surfet*. But as we have happily begun with some *Acts of sacrifice*, so let us end more happily in *works of mercy*; for we are not invited to a *Feast*, like that of *Herod*, and the *Israelites*, who *sate down* (like *Beutes*) to eat and drink, and then (like wantons) *rose up to play*, (Exod. 32. 6.) This is not *Συμπόσιον*, a *Græcian Feast of good fellowship*; but a *Christian ἀγάπη, or Feast of love*.

* Phil. 4. 5.

* Mat. 5. 16.

Act. 2.46.

* *Ibid.*

* *Ille ues in
anno facit
quadragesimas,
quasi ues passi
sit salvus.*
Hieron. in ep.
d Ma cellam.
l. 1. 406.

Verse 44, 45.

* *Quia animo
animæque misce-
mur, nihil de rei
communicatione
dubitamus. Om-
nia indiscreta a-
pud nos sunt,
præter uxores.*
Tertul. in A-
pol. cap 39.

If you will know what that *means*, you must consu't the second Chapter of the Acts of the Apostles; where you will finde, in the conclusion, that they did not onely *continue daily in the Temple*, but they did also *break bread from house to house*. They did enjoy their *merry meetings* of love and charity; for so it followes in the Text, * *They did eat their meat with gladness*, as well as *with singleness of heart*. From whence I take out this Lesson, That *Christianity* is not a *sullen thing*, making every mans life a *continuell Lent*, as the Heretick * *Montanus* would fain have had it. There is a difference very sufficient betwixt the Church of a Christian, and a Stoick's *Porch*. But withall let us ruminate on the two Verses going before, where they had *all things in common*, the rich distributing to the poor, (to every man his proportion) *just according as they had need*.

Neither was it upon a suddain, that charity grew to that *coldness* in which we finde it. For * *Tertullian* tells us, that (in *his* dayes) they had *all things in common*, except their *wives*.

I do not presse you to an *equality*, (for I think the Age will not bear it) I only plead for a *similitude* with what we find was the practice of *better times*. I do not urge you to be *liberall beyond your power* (like the Primitive Christians of *Macedonia*, 2 Cor. 8. 3.) nor to part with your *Riches* in exchange for deep *Poverty*, that through your poverty the poor may

may grow *Rich*, (as St. Paul speaks of our Saviour, v. 9.) For when the Age is *Iron*, I cannot hope I am speaking to such a *golden* flock of Hearers, as will indure to be preached into *so much purity*.

All I exhort you to, is this, That ye will be but as ingenuous as the Heathen Emperor *Severus*, that is, that ye will *doe* as ye would be *done* by, and at least be *liberal* * *to your power*; and that ye will *so show* mercy, as ye hope to *find* it. Ye cannot call it a *Feast of Love*, where some are *drunk*, whilst some are *hungry*, (as it seems at * *Corinth* some such there were.)

* 2 Cor. 8. 3.

* 1 Cor. 11. 21.

A true Feast of Love must be for *all comers*, as well for the *poor*, as for the *rich*, or rather for the *poor before* the *rich*. For mark the words of our Saviour to one who invited him to a Feast, *Luk. 14. from v. 12. to v. 15.* where first he adviseth in the *Negative*; *When thou makest a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor thy rich Neighbours, lest they also bid thee again, and so recompense be made thee.* From whence we learn this Lesson, That 'tis true * *Courtesie* indeed, to be *afraid* of a *Requittal*. He is a *Mercenary Feaster*, whose *Guests* are all *Entertainers* as apt and able as *himself*. For one rich man to invite another, is no more in effect, than to make an *exchange* of *good Cheer*; to commute a *Dinner* for a *Supper*; and what is that to be esteemed, but a more *Gentlemanly Barter*? A buying and and selling of *Entertainments*? Our Saviour therefore goes on to the

Luk. 14. 12.

* Καλὸν τὸ
ἐν ταῖς ἐσθλαῖς
ἀντιπιδῆν, *Avi-*
stor. Eth. l. 8. p.
816.

Verf. 13.

Verf. 14.

* Acts 10. 35.

* Verf. 14.

* Prov. 19. 17.

* Ibid.

* Luk. 6. 38.

Mat. 19. 29.

* Prov. 19. 17.

* Mt. 13. 45.

6.

the *positive* part of his Advise. *When thou makest a Feast, call the poor, the maimed, the lame, and the blinde*, adding this for a reason, *because they cannot recompense thee again*. Which is as much as to say, that the *noblest* motive to our Beneficence should be the *poverty* of the object on which 'tis fasten'd, and the *greatest impossibility* of the least *Requit* upon earth. It is alwayes * *more blessed to give than to receive*, (as our Saviours words are recorded in the *Nazarene Gospel*) but then especially, when we give with an *assurance*, that (on this side heaven) we shall *not* receive. Yet even in *this* case also, the mercifull man is a *projector*, and driving on his *own interest*, bestowing a *little* here on earth, for a *large* Recompense in *Heaven*. For so saith our Saviour in the next words of that Verse, (giving the *reason* of that *reason* he gave before) * *Thou shalt be recompensed at the Resurrection of the Dead*.

Say then, my Brethren. When God professeth to be our * *Debter* for all we *give* unto the poor, and gives us his *word* for a * *Repayment*, and when *Christ* becomes our *security*, that all we *lend* shall be return'd a *hundred fold* into our Bosomes; what kinde of reason can be imagin'd why one Rich man will lend his money unto another, for *six pounds in the hundred*, or lay it out in some *Trade* (at most) for *twenty in the hundred*, rather than * *lend it unto the Lord* (by *having pity upon the poor*) or * *lay it out* upon life eternall, whereby he shall not only receive *six* or *twenty* in the *hundred*, but exceedingly

ceedingly more, then a hundred-fold the very Principal? If you inquire into the reason, I am afraid you will finde it to be but this, that they cannot easily *trust God*, or believe the *Scripture*, or accept of *Christ* for their security. Let me therefore say to as many of you as are *superlatively Rich*, That if ever you do expect to be * *carried by the Angels into Abrahams Bosome*, you must think your selves obliged to take *Lazarus* into your own. And let me say to as many of you as are *comparatively poor*, that rather than faile of being mercifull, ye must * *work with your hands the thing that is good, that ye may have to give to him that needeth*. St. Pauls own hands did administer to his necessities; and not only to his, but to theirs also that were with him, *Ac. 20. 43*. The Strong ought by their labour to * *support the weak*, (v. 35.) Rather then any man should want, who is not able to earn his Bread. He hath a right to eat it in the sweat of our browe. For there is one sort of poor, who are an *Honorable Order* and Rank of men, as being *Jure Divino*, of God's immediate * *institution*. And our Lord himself, that * *Son of righteousness*, when he was here in his *Hypogae*, was pleas'd to make himself free of that *Company*; He became the head of that *Order*. For whilst he liv'd, he liv'd upon *Almes*, (*Luk. 3. 3*.) the *Foxes* were not so poor, for they had holes; the *Fowls of the Aire* were not so destitute, for they had nests; but the *Son of man* (said

F the

* *Luk. 16. 22.*

* *Eph. 4. 28.*

* *ὁ ἰσχυρὸς κα-
τασκευάζων ἑαυ-
τὸν ὡς ἀδερ-
γάζων ἑαυτῷ, Φι-
λο μεῖ Δι-
ακόν. p. 557.*

* *Deut. 15. 11.*

* *Sam. 2. 7.*

* *Mal. 4. 2.*

the Son of man himself) *had not where to lay his head.* (Mar. 8. 20.) And then when he was dead, He was fain to be *buried* upon other folks charges. (Luk. 23. 53. 56.) Ye must not therefore neglect the *poor*, unlessse you dare
 * *reproach your Maker*; or, unlessse ye dare despise *that*, which Christ himself in his person was pleased to *honour*. The *Infidels* provided as well for those of their own *Countrey*, as for those of their own *House*. And St. Paul implies by the word [* *especially*] that *Christians* ought to provide for *both*, unlessse they dare be *worse than Infidels*. From all which it is evident, that they who are of *your Countrey*, yet not admitted to *your Feast*, and that for no other * fault than their being *poor*, must have such provision made for them, that they may fare the *better* for being *Hungry*.

* Prov. 14. 31.

* 1 Tim. 5. 8.

* ὁ γὰρ θεὸς
 τῶν πτωχῶν κο-
 λαζέσθαι, ὁ λα-
 οῦ ἀναγκά-
 σιν. Philo. πρὸς
 φιλαν. p. 544.

Philem. 7.

But yet I am not at an end of my Exhortation. For in vain do rich men conspire, to *refresh the Bowels* of the poor, whilst by *envy*, or *Animosity*, or by *vexatious Suits at Law*, they do impoverish the Rich too. It is not true *Charity* they shew to *others*, if they nourish *Contention* amongst *themselves*. Men may be *liberal* to their *Vanities*, and bestow a great deal of Riches in *ostentation* to the *poor*, and yet be still strangers to *Christian charity*, if they will not *let fall* a Quarrell, or Suit at Law, untill they are utterly disenabled to *hold*
 is

is up. The wise Disciples of * Pythagoras would rather quit their own right in matter of *Riches*, or *Honour*, or *worldly greatnesse*, then run the hazard of *breaking peace* in any such carnal considerations.

And therefore (my Brethren) let me conjure you, not so much by that *common*, but *eternall Interest*, which you have in *one Countrey*, as by that *common*, and *sacred Interest*, which you have in *one Christ*, that all your *Conventions* (from this day forward) may be swallow'd up in this *one*, who shall shew the greatest *Zeal*, and who shall use the best *endeavours*, to keep the *unity of the Spirit in the Bond of Peace*. That however your *Feast* is but *once a year*, yet your *peace* and your *unity* may be all the *year long*. Remember the saying of St. James, That to love one another, as you love your own selves, is to fulfill the *Royal Law*, Jam. 2. 8. If Jesus Christ is a *Royall Saviour*, and if his Law is a *Royall Law*, then all true *Christians* must needs be *Royalists*; that is, obedient to the *Precepts of Christ their King*. Remember the saying of * St. Paul, That by one Spirit we are all baptized into one Body; whether *Jewes*, or *Gentiles*, bound or free, of different *Countreys*, or of the same, we have been all made to drink into one Spirit*. Ye are the *Body of Christ*, and members in particular. * Let there be no *Schisme* in the Body. But whatsoever things are true, whatsoever things are honest,

* Δὲ ἡ ἀγά-
λῶν τῶν κοί-
νωνιᾶν δευτέ-
ροισι καὶ τῷ
χρηματικῶν, ἢ
δοξῆς, ἢ τιμῆς
ἀλλὰ ἡ ἐν
τῇ θρησκείᾳ συ-
κοφανία καὶ δι-
στολὴ ἀπὸ τοῦ
διακονηθῆναι.
Hierocl. ἐκ τῆς
Πλάτωνος. ἐκ τῆς
p. 61.

Eph. 4. 3.

* 1 Cor. 12. 13.

* Vers. 27.

* Vers. 25.
Phil. 4. 8

Chap. 2. v. 1.

* ὁλόκληρον
ὑμῶν.
1 Thess. 5. 23.

honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report; if there be any verue, if there be any praise, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any Bowels and Mercies. Think on these things. And the very God of Peace sanctifie you wholly; that the * whole of you, both body, soul, and spirit, may be preserved blamelesse unto the coming of our Lord Jesus Christ.

Jude 24.

Now unto him who is able to keep us from falling, and to raise us when we are down, and to present us being risen, before the presence of his Glory, with exceeding Joy, To the only wise God our Saviour, even to God the Father, who hath created us in love by his mighty power, to God the Son, who hath redeemed us in love by his precious Blood, and to God the Holy Ghost, who hath prepared us in love by his sanctifying Grace, and thereby given us a Pledge of our future Glory, to the holy, in-
divi-

dividual, and Glorious Trinity, three Persons and one God, be ascribed by us, and by all the world,

*Blessing, and Glory, and Honour,
and Power, and Wisdome, and
Thanksgiving, from this day forward,
and for evermore.*

Rev. 5. 12, 13.

THE END.

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